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ABSTRACT

This intensive language course in Dari, also known as Farsi or Persian, was originally prepared for medical workers of the International Afghan Mission. This course in Dari, one of the two official languages of Afghanistan, normally requires 10 days' study in a concentrated program. Principal instructional objectives are development of oral comprehension and speaking skills. Forty-four sections treating Dari script, grammar, and cultural materials are included. (Several pages may be light.) (RL)

ED 069168

A SHORT COURSE

IN

CONVERSATIONAL

Dari

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by

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Suggested timetable for the use of this course

The timetable given below assumes that a student or class can cover about one page of material per hour, including limited practice time. Ideally, a "day" should involve six hours of class, four of which will be largely spent in the presentation and comprehension of materials and two in drill, practice and review. If on any particular day the teacher finds his students ahead in the material assigned for that day he should not go beyond to new sections but back up and review from material of any previous day. Students cannot practice "too much," for language is a "habit"; and habits are not usually learned in a few hours or days, at least to the point of automaticity. A fundamental principle of applied linguistics is that "LANGUAGE LEARNING IS OVERLEARNING."

For those who cannot give six hours a day to the mastery of this material the course will need to be adjusted proportionately to meet their needs. In other words, if they can only spend two hours per day at it then it would take three times as long (or six weeks) to complete.

Day No.	Day/date (for your use)	Sections (§§)	Pages
1		1 - 6	1 - 6
2		7 - 12	6 - 10
3		13 - 19	10 - 14
4		20 - 24	15 - 20
5		25 - 28(g)	20 - 25
6		28 - 30(e)	25(top) - 31
7		30(f) - 33	31 - 35
8		34 - 36	35 - 40
9		37 - 40	40 - 43
10		41 - 44	44 - 50

A SHORT COURSE

IN

CONVERSATIONAL DARI

§ 1 Introduction. Dari--also called Farsi or Persian--is one of the two "official" languages of Afghanistan. This short (or "crash") course in Dari is prepared primarily for medical workers of the International Afghan Mission (IAM), although most of the material in it is of a general nature basic to the understanding of the language for any purpose. Where the vocabulary or usage of the Hazarajat area of Afghanistan differs significantly from that of Kabul, the capital city, this is pointed out in explanatory notes. It is expected that the course will require about two weeks (i.e., 10 days) of concentrated effort for (at least) 4 to (preferably) 6 hours a day. Thereafter, as workers' assignments permit, it may be followed by the complete language course mentioned below.

For further explanation on the points raised and examples illustrating them see the references given in [ ] which are to pages [pp.] or sections [§§] of Conversational Dari, 1971 (revised) edition, by Eugene H. Glassman.

§ 2 Reasons for a special script. There are 34 letters in the Dari alphabet, most of which change their shape depending on whether they come at the beginning, in the middle or at the end of a word. This means that --even in the case of those which do not change (which one still has to remember this fact about!)--there is a potential memory demand for 3 x 34 or 102 different facts about the more "spelling" of words.

But far more serious than this is the fact that (just as also with English) the Dari letters commonly do not represent the sounds which one hears when Afghans speak. Moreover, many vowels are not even written at all. Since our primary purpose is to learn to understand and speak--with attention to reading and writing being reserved for those "advanced" students who may need them--we are teaching in this course a colloquial form of the language (what people say) rather than a literary form (what people write). One must not, however, assume that "colloquial" means "incorrect" or "inferior", inasmuch as it is the standard form of speech used by people of all classes and levels of education.

With this as our goal it is far more "economical" to use symbols familiar to speakers of English to represent the sounds of Dari. These symbols are available on any typewriter with an English keyboard. Capital letters as well as lowercase ones have been included, but these serve only as additional symbols and not the purpose for which capitals are used in English. [Cf. pp. 1-3, 11-12 in CD.]

§ 3 The sounds of Dari. There are 56 meaningful units of sound in Dari, consisting of 8 vowel sounds, 5 diphthongs and 23 consonant sounds. Note that these are called sounds rather than "letters of the alphabet" (with which we are not concerned) and that each symbol represents only one class of sounds, regardless of minor variations from speaker to speaker and place to place. In the following table approximate American English equivalents are given for the sounds with space being left for you to write in your own equivalents if they differ from the ones provided. Where no example occurs the sound is not found in American English and will require special practice with the teacher. There are actually only 7 such sounds, indicated under the "American English approximation" column by empty boxes. Accented syllables are shown by underlining (italics) in the Dari words; words, sounds or syllables given in ( ) are optional. When two obviously different sounds (separated by /) are given as examples in American English the first one is more common. [Cf. Lessons 1 and 2 of CD.]

Symbol	Dari Example	Meaning	American English approximation	Your own example
a	bacha/yak	boy, son / one	what/cat*	
A	pAk	clean	call, taught	
ai	paisa	money		
Ai	chAi	tea	sawing	
ao	ao	water	now, bough	
e	ke/baksen	that / my box*	here, pit/pet	
E	nE	no	they, day	
I	chI	what?	police, ski	
0	s0b	morning	note, coat	
0i	j0i	ditch [n.]	doughy, "Joey"	
u	kujA	where?	pull, foot	
U	U	he, she, it, that	rule, moon	
Ui	bUi	smell, odor	screwy, Louise	
b	ba	in, to, with	baby	

*or suitcase, or briefcase.

Symbol	Dari Example	Meaning	American English approximation	Your own example
ch	chaokI	chair	child	
d	dOkAn	shop [n.]		
f	fAida	benefit, use	fish	
g	bugO	Say [it]!	good	
gh	afghAn(I)	Afghan(i)		
(H)	A(H)mad	Ahmad [a name]	heart	
j	jA.i	place	joy	
k	namak	salt	keep	
kh	khAna	house, room		
l	Ale	now	lean	
m	khAnum	lady, wife	money	
n	nAn	food, bread	never	
p	panj	five	paper	
q	cheqa	how much?		
r	nOkar	servant		
s	salAm	hello	see	
sh	shafA-khAna	hospital	sheep	
t	Otal	hotel		
w	dawA	medicine	we	
y	yak	one	yes	
z	bAzAr	marketplace	maze	
zh	azhda	eighteen	pleasure	

(a) Although "ai" is similar to the vowel sound in the English words

"my" and "sigh" it is considerably shorter than these and therefore cannot be taken as an equivalent.

(b) The "d" and "t" are both dental, made by pressing the tip of the tongue against the back of the tooth.

(c) "gh" is similar to the sound made when gargling.

(d) "(H)" is not common in Dari speech even though it occurs in writing.

(e) "kh" is similar to the sound made when gently clearing the upper part of the throat.

(f) "l" is made as high and as far forward as possible, more like the "l" in "click" and "lean" than like the one in "bull."

(g) The "q" in Dari is made much farther back in the throat than "k" is. Cf. the "caw, caw" sound that a crow makes.

(h) "r" in Dari is a tongue-tip trill.

§ 4 First words and greetings. [Cf. 5-G and 6-J of CD.]

bale (balE)	Yes
nE / na-khair	No / No, sir; No, ma'am
lutfan	please
tashakur	Thank you
salAm (AlEsum)	Hello (, there)! (Lit., Hello [to you])
bAmAn e khudA	Goodbye
chIAl dArI/dArEn?	How are you? [singular/plural]
chetOr astI/astEn?	How are you? [singular/plural]
khUb astum, tashakur	Fine (lit., I'm well), thank you.
____-sAeb	[a suffix of respect, used with titles]
bubakhshEn	Excuse me (or, Pardon me; or, I'm sorry).
bufarmAEn	You first (go ahead, sit down, eat, etc.)
ejAza s?	May I have permission to _____? (i.e., to do the thing implied by context; e.g., go)

fArsI yA! dArI/dArEn?	Do you [sing./plur.] know Farsi?
fArsI yA! na dArum	I don't know Farsi.
khabar na dArum	I don't know (i.e., I don't have the information [about something]).
parwA na dAra	It doesn't matter (or, Never mind).

§ 5 The plural form of nouns. [Cf. 3-C in CD.]

mEz (table, desk) -- mEzA (tables, desks). But, yag mEz (one table, desk) -- du mEz (two tables, desks).

bacha (boy, son) -- bachA (boys, sons). But, yag bacha (one boy, son) -- du bacha (two boys, sons).

chaokI (chair) -- chaokyA (chairs). But, yak chaokI (one chair) -- du chaokI (two chairs).

(a) The spoken plural in Dari merely adds -A to the end of the word, with certain adjustments being made when the word already ends in a vowel sound.

(b) The plural ending -A always receives the accent (or stress).

(c) When a plural number occurs with a noun (whether animate or inanimate) the noun remains unchanged, plurality being shown by the number only. The verb in such cases remains singular since the noun is singular.

(d) Some words change their final sound depending on the immediately following sound. So, yak (one) keeps its final "k" sound before a, f, (H), k, kh, p, q, s, sh and t but changes it to final "g" sound before all other sounds in Dari (except the connector "O" [and], for example, in number series).

§ 6 Practicing nouns in the plural.

Make the plural of each of the following nouns:

afghAn	- Afghan	dOkAn	- shop	muallem	- teacher
bAzAr	- marketplace	kelkIn	- window	nOkar	- servant
cherAgh	- light, lamp	khAna	- house	Otal	- hotel
darwAza	- door	khAnum	- lady, wife	shAgerd	- student

Repeat each of the above nouns with the number yak (yag) [one].

Repeat each of the above nouns with the number dU (two).

§ 7 bUdan (to be) in the present tense (with personal pronouns used as subjects). [Cf. 3-D, E in CD.]

Singular			Plural		
(ma)	astum	= I am	(mA)	astEm	= we are
(tU)	astI	= you are	(shumA)	astEn	= you are
(U)	as	= he/she/it is	(unA)	astan	= they are

(a) The words in ( ) are the personal pronouns used as subjects. They are normally omitted since they are included in the personal endings of the verb anyway. The only reason for giving them in addition to the verb is for emphasis.

(b) With regard to the second person ("you" forms) it is becoming more and more common in Kabul to use the plural (i.e., shumA . . astEn) even when speaking to one person only. In the provinces, however, the singular is usually better understood.

(c) With inanimate things--even when pluralized and referred to as "they" in English--the verb remains in the singular.

(d) The infinitive (or "to") form of this verb is bUdan (to be), accented--as are all infinitives--on the final (or, -an) syllable.

§ 8 Practicing bUdan (to be) in the present tense.

Substitute one by one--except where inappropriate--all of the following words in each of the model sentences given below:

amshIra	-	nurse	darwAzn	-	door	mazdUr	-	laborer
Ashpaz	-	cook	dEqAn	-	farmer	mEz	-	table, desk
bacha	-	boy, son	dOkAn	-	shop	muallem	-	teacher
bAzAr	-	marketplace	dOkAndAr	-	shopkeeper	nOkar	-	servant
chaokI	-	chair	kelkIn	-	window	Otal	-	hotel
dAktar	-	doctor	khAna	-	house	shAgerd	-	student

_____ (a)stum (I'm a _____.)

_____ (a)stI? (Are you a _____?)

bale, (_____) (a)stum (Yes, I am [a _____].)

_____ (a)s (He/she/it is a _____.)

_____ (a)stEm (We are _____s.)

_____ (a)stEn? (Are you [a] _____[s]?)

bale, (_____) (a)stum/(a)stEm (Yes, I/we am/are [(a) _____(s)].)

_____ (a)stan? (Are they _____s?)

bale, (_____) (a)stan (Yes, they are [_____s].)

_____A s (They [inanimate] are _____s.)

(a) When a vowel sound comes just before the initial vowel of a verb in Dari contraction generally--but not always--takes place. So, amshIra + astum = amshIra stum; chaokI + as = chaokI s.

(b) The form of a statement and a question in this model is the same, the only difference being in the rising voice for a question (just as in English).

(c) With each of the above sentences the subject pronouns (given in § 7) could be used if special emphasis were required. But they are omitted here since they are generally overworked by foreigners.

(d) Notice that a question asked with the plural form shumA (you) understood may take two answers, depending on whether only one person or a group is assumed. (Cf. § 7-b.)

(e) The plural sentences given above take persons in the singular form, even though in English they are rendered as plurals. So, (mA) Ashpaz astEm (We are cooks). In such a construction the noun indicating the person functions attributively, as an adjective would, to show profession, relationship or qualification. [Cf. 3-6-3 in CD.]

§ 9. The negative na (not) with bUdan (to be). [Cf. 3-I in CD.]

Singular			Plural		
(ma)	nEstum	= I'm not	(mA)	nEstEm	= we're not
(tU)	nIstI	= you're not	(shumA)	nEstEn	= you're not
(U)	nEs	= he/she/it's not	(unA)	nEstan	= they're not

(a) When the negative na (not) is immediately followed by a-, as in the present tense of bUdan (to be), the combination na + astum = nEstum, with the exception of the tU form which usually becomes nIstI due to

the influence of the sound of the following vowel.

(b) The subject pronouns, shown in ( ), are normally omitted (cf. § 7-a and § 8-c, above).

§ 10 Practicing hUdan (to be) in the negative forms of the present tense.

Substitute one by one--except where inappropriate--all of the following words in each of the model sentences given below:

anshIra - nurse	darwAza - door	nazdUr - laborer
Ashpaz - cook	dEqAn - farmer	nEz - table, desk
bacha - boy, son	dOkAn - shop	nuallem - teacher
chAi - tea	dOkAndAr - shopkeeper	nOkar - servant
chaokI - chair	kelkIn - window	paisa - money
dAktar - doctor	khAna - house	shAgerd - student

_____ nEstum (I'm not a _____.)

_____ nIstI? (Aren't you a _____?)

nE, _____ nEstum, _____ (a)stum (No, I'm not a _____, I'm a _____.)

na-khair, _____ nEs, _____ (a)s (No, sir, he/she/it's not a _____, he/she/it's a _____.)

na-khair, _____ nEstEn (No, sir, we're not _____s.)

_____ nEstEn? (Aren't you [a] _____[s]?)

na-khair, _____ nEstum/nEstEn, _____(a)stum/(a)stEn (No, sir, I'm/we're not [a] _____[s], I'm/we're [a] _____[s].)

_____ nEstan? (Aren't they _____s?)

nE, _____ nEstan, _____ (a)stan (No, they aren't _____s, they're _____s.)

_____ nEs (They [inanimate] aren't _____s.)

(a) The form of a statement and a question in this model is the same, the only difference being in the rising voice for a question.

(b) The answers given for practice above are negative; but they could just as well be affirmative, depending on the circumstances.

(c) na-khair is more polite than nE, something like "No, sir," "No, ma'am," or "No, I'm sorry to say . . . "

§ 11 dAshtan (to have) in the present tense. [Cf. 4-E in CD.]

Singular		Plural	
dArum	= I have	dArEm	= we have
dArI	= you have	dArEn	= you have
dAra	= he/she/it has	dAran	= they have

(a) dAshtan (to have) is probably the second most common--and important--verb in Dari.

(b) With the exception of the third person singular of certain tenses and of the irregular verb bUdan (to be)--cf. § 7, above--the personal endings as given here, viz., -um, -I, -a for the singular and -Em, -En, -an for the plural, are used with all verbs in all tenses and moods. These personal endings are suffixes which, even without personal pronouns, indicate the subject of the verb.

(c) Gender is not shown by any of these forms; whether the subject is masculine, feminine or inanimate has to be determined from the context.

(d) When the negative occurs it comes just before the form of dAshtan and the accent moves forward from the dA- to the na.

§ 12 Practicing dAshtan (to have) in the present tense.

Substitute one by one all of the following words in each of the model sentences given below:

aolAd	- child	dOkAn	- shop	nAn	- food, bread
bacha	- boy, son	dukhtar	- daughter, girl	nOkar	- servant
chaokI	- chair	kAr	- work	paisa	- money
dawA	- medicine	mEz	- table	wakht	- time

_____ dArum (I have [a, some]_____.)

_____ na dArum (I don't have [a, any]_____.)

_____ dArI? (Do you have [a, some]_____?)

bale, dArum (Yes, I have.)

_____ na dArI? (Don't you have [a, any]_____?)

nE, (_____) na dArum (No, I don't [have (a, any)_____].)

§ 12, § 13

_____ ÆAra? (Does he/she/it have [a, some] _____?)

bale, ÆAra (Yes, he/she/it does.)

_____ na ÆAra? (Doesn't he/she/it have [a, any] _____?)

nE, (_____) na ÆAra (No, he/she/it doesn't [have (a, any) _____].)

_____ ÆArEn (We have [a, some] _____.)

_____ na ÆArEn (We don't have [a, any] _____.)

_____ ÆArEn? (Do you have [a, some] _____?)

bale, ÆArum/ÆArEn (Yes, I/we do.)

_____ na ÆArEn? (Don't you have [a, any] _____?)

nE, (_____) na ÆArum/ÆArEn (No, I/we don't[have (a, any) _____].)

_____ ÆAran (They have [a, some] _____.)

_____ na ÆAran (They don't have [a, any] _____.)

(a) The form of a statement and a question in this model is the same, the only difference being in the rising voice for a question.

(b) The answers given to the questions above are arbitrarily varied; they could be affirmative or negative, depending on the circumstances.

(c) When the word kÆr (work) is used with ÆAshtan (to have) in the above model it means "to have work (to do)" and therefore serves idiomatically in the sense of "to be busy."

§ 13 Practicing kÆr ÆAshtan (to need) in the present tense.

Substitute one by one all of the following words in each of the model sentences given below:

ao	-	water	ÆAktar	-	doctor	nÆn	-	food, bread
Æshpaz	-	cook	dawÆ	-	medicine	nOkar	-	servant
chÆi	-	tea	ketÆb	-	book	paisa	-	money
chaokI	-	chair	nazÆUr	-	laborer	pensel	-	pencil
cherÆgh	-	light, lamp	nEz	-	table, desk	qalam	-	pen

_____ kÆr ÆArum (I need [a, some] _____.)

_____ kAr dArI? (Do you need [a, some, any] _____?)

_____ kAr dAra (He/she/it needs [a, some] _____.)

_____ kAr na dArEm (We don't need [a, any] _____.)

_____ kAr dArEn? (Do you need [a, some, any] _____?)

_____ kAr na dAran? (Don't they need [a, any, some] _____?)

(a) This combination of kAr (work) + dAshtan (to have) may also mean "to need," as in the six model sentences of this section. In this case the two words together form a "compound verb" and may take an object (either expressed, as here, or implied).

(b) In each of the instances given above the object is non-specific, as is shown by such renderings as "a chair," "some money," "any food." For definite or specific objects see the following two sections.

§ 14 Making objects of verbs definite or specific. [Cf. 7-F in CD.]

shAgerd (a/any student) -- shAgerda (the student)
dAktar (a/any doctor) -- dAktara (the doctor)

chAi (some/any tea) -- chAya (the tea)
ao (some/any water) -- awa (the water)

kelI (a/any key) -- kelIra (the key)
darwAzza (a/any door) -- darwAzzara (the door)

(a) Objects of verbs can be made specific or definite in order to indicate some particular item which has already been referred to, or is known, present or singled out at the time of speaking.

(b) The indicator of this definiteness in verbal objects is either -a or -ra, added (unstressed) to the object as follows:

(i) Words ending in consonant sounds merely suffix -a.
(ii) Words ending in diphthongs treat the final -i as -y and -o as -w and then add -a just as in (i), above.
(iii) Words ending in vowel sounds suffix -ra.

§ 15 Practicing kAr dAshtan (to need) in the present tense with definite objects.

Substitute one by one all of the following words as specific objects in each of the model sentences given below:

aγa - the water	nazdUra - the laborer
Ashpaza - the cook	nEza - the table, desk
chaokIra - the chair	nOkara - the servant
cherAcha - the light, lamp	paisaRa - the money
dawAra - the medicine	pensela - the pencil
ketAba - the book	qalama - the pen

_____ kAr na dArum (I don't need _____.)

_____ kAr dArI? (Do you need _____?)

_____ kAr na dAra (He/she/it doesn't need _____.)

_____ kAr dArEn (We need _____.)

_____ kAr dArEn? (Do you need _____?)

_____ kAr na dAran (They don't need _____.)

§ 16 Question words.

chan(d)	How many? [Cf. 9-G in CD.]
chaqa	How much? [Cf. 13-E in CD.]
chetOr	How? [Cf. 5-G in CD.]
chI	What? (Cf. 4-K in CD.]
chI wakht	When? (Lit., What time?) [Cf. 9-H in CD.]
kI	Who? [Cf. 6-G in CD.]
kujAn	Which? [Cf. 13-B in CD.]
kujA	Where? [Cf. 5-B in CD.]

(a) chan(d) is used with things which can be counted or pluralized.

(b) chaqa is used with things which are uncounted (or uncountable), that is, not pluralized.

(c) chetOr is literally "in what way" and is commonly used to ask about a person's health or condition.

(d) When necessary, the sign of the specific object (cf. § 14) may be added to question words (such as chI, kI and kujA). So, for example, kI (Who?) -- kIra (Whom?).

§ 17 Words which point out something or show location.

I	this/these [Cf. 4-C,D in CD.]
Inja	here (lit., this place) [Cf. 5-C in CD.]
U	that/those [Cf. 4-C,D in CD.]
unja	there (lit., that place) [Cf. 5-C in CD.]

§ 18 Practicing words for "places."

Substitute one by one all of the following words in each of the model sentences given below:

Ashpaz-khAna	-	kitchen	pOsta-khAna	-	post office
bAzAr	-	marketplace	sAlUn	-	living room, parlor
chAi-khAna	-	teahouse	sanf	-	class, classroom
daftar	-	office	shafA-khAna	-	hospital
hAlEz	-	hall(way)	shAr	-	city, town
dawA-khAna	-	dispensary	tashnAb	-	bathroom
dE	-	village	telefUn-khAna	-	telephone "exchange"
dOkAn	-	shop	utAq	-	room
khAna	-	house, room	utAq-e-khao	-	bedroom
maktab	-	school	utAq-e-nAn	-	dining room

_____ kujA s? (Where is the _____?)

(_____) Inja s (The _____ is here. Or, It's here.)

_____ Inja s? (Is the _____ here?)

na-khair, _____ Inja nEs, unja s (No, sir, the _____ isn't here, it's [over] there.)

I chI s? _____ (a)s (What's this? It's a/the _____.)

U _____ nEs, _____ (a)s (That's not a/the _____, it's a/the _____.)

(a) Notice that khAna which by itself means "house" or "room" often functions as a suffix with other words to indicate various kinds of "rooms."

(b) While chAi-khAna (teahouse, tearoom) is used in the Kabul area, in the Hazarajat the word samAwAt is more common for teahouse.

(c) The common word for "office" in Dari is daftar although in the Hazarajat this is usually replaced by the word (H)ukUmat (literally, gov-

ernment) in the sense of "government office."

(d) When questions are asked with I (this) or U (that) it is normal to leave these demonstratives out of the reply since the context is clear anyway.

§ 19 Practicing words for "things" in the room/home.

Substitute one by one all of the following words in each of the model sentences given below:

aks	- picture	darwAzə	- door	mEz	- table, desk
anwArI	- cupboard	dEwAl	- wall	parda	- curtain, drape
chaokI	- chair	kAghaz	- paper	pensel	- pencil
chArpAI	- bed	kolkIn	- window	qalam	- pen
cherAgh	- light, lamp	ketAb	- book	zamIn	- floor, land

I chI s? _____ (a)s (What's this? It's a _____.)

I _____ (a)s? (Is this a _____?)

nE, _____ nEs, _____ (a)s (No, it's not a _____, it's a _____.)

U chI s? _____ (a)s (What's that? It's a _____.)

U _____ (a)s? (Is that a _____?)

nE, _____ nEs, _____ (a)s (No, it's not a _____, it's a _____.)

_____ kujA s? Inja s yA **unja?** (Where is the _____? Is it here [pointing] or **there [pointing]?**)

_____ Inja s/unja s (The _____ is here/there.)

(a) The responses given in the negative are for practice only, in order to allow the student to mention two things in his answer. They could, of course, also be in the affirmative.

(b) If the context is clear, it is common to leave demonstratives and other words out of the answers to questions, making them short answers only. The only reason for giving longer answers above is to permit practice of the vocabulary items.

(c) chArpAI as given above is a local type of bed, usually made with rope strung over a wooden frame. The kind of bed which foreigners generally sleep on is called a "chaparkat," or western-style bed.

§ 20 shudan (to become) in the present tense. [Cf. 7-B in CD.]

Singular	Plural
mEshun = I become, am becoming	mEshEm = we become, are becoming
mIshI = you " , are "	mEshEn = you " , " "
mEsha = he/she/it becomes, is becoming	mEshan = they " , " "

(a) With the exception of irregular verbs (such as bUdan [to be] and dAshtan [to have]--previously given in § 7 and § 11, above), most verbs in Dari form their present tense after the pattern of shudan (to become) shown here.

(b) The mE- (always accented) coming at the beginning of the verb sometimes changes to mI- (because of the influence of the following vowel), mU- or my-, depending on the verb. This mE- syllable indicates action in progress just as "-ing" does in English.

(c) The personal endings (noted in § 11-b) come at the end of the verb to show the subject of the verb, thus disposing of the necessity of using personal pronouns as subjects (unless special emphasis is needed).

(d) After eliminating the mE- syllable and the personal ending, what is left is the "root" or "stem" which reveals both the dictionary meaning of the verb and the tense (in this case, present). A past progressive tense--not given in this course--is easily determined from the infinitive or dictionary form of the verb but the present tense needs to be learned when learning the infinitive as a vocabulary item (since it is generally quite different from the dictionary form).

(e) The particular tense given here may serve as a simple present (i.e., what happens regularly or all the time), a present progressive (i.e., what is happening right now at the moment) and a future tense (when proper time words or context show that the action is still to take place).

(f) When the negative is used it comes just before the form of shudan and the accent moves forward from the mE- to the na-.

(g) A chart of the verbs used in this course as well as a simplified diagram of the verb system in spoken Dari is given at the very end of this course on pages 48 to 50.

(h) Many verbs in Dari are "compounds" consisting of a non-verbal element (e.g., noun, adjective, proposition) plus a verb. kAr dAshtan (to need; lit., to have work [or, use] for), already learned in this course, is an example.

§ 21 Numbers. [Cf. p. 324 in CD.]

1 ۱ yak (yag)	2 ۲ dU (du)	3 ۳ sE	4 ۴ ٤ chAr	5 ٥ pan(j)
6 ٦ shash	7 ۷ aft	8 ۸ asht	9 ۹ nO	10 ۱۰ da (dA)
11 ۱۱ yAzda	12 ۱۲ duwAzda	13 ۱۳ sEzda	14 ۱۴ ۱٤ chArda	15 ۱٥ pAnzda
16 ۱٦ shAnzda	17 ۱۷ abda	18 ۱۸ azhda	19 ۱۹ nuzda	20 ۲۰ bIst
21 ۲۱ bIst-O-yak	30 ۳۰ sI	40 ۴۰ ٤۰ chel	50 ٥۰ **pInjA (penjA)**	60 ٦۰ shast
70 ۷۰ aftAd	80 ۸۰ ashtAd	90 ۹۰ nawad	100 ۱۰۰ (yak) sad	1000 ۱۰۰۰ (yag)(H)azAr

(a) Hyphenated numbers in English (i.e., from 21 to 99) are expressed in Dari with an O (meaning "and") taking the place of the hyphen (e.g., thirty-two, sI-O-dU).

(b) For numbers above 100 the O (and) is also used to join segments, as yak sad O pInjA (150, lit., one hundred and fifty), du sad O bIst O panj (225, lit., two hundred and twenty and five).

§ 22 Practicing numbers with chand (How many? occasionally, How much?)

Substitute one by one **all of the following words in** each of the model sentences given below:

amshIra - nurse	dukhtar - girl, daughter	mEmAn - guest
aolAd - child	kelI - key	muallem - teacher
bacha - boy, son	khwAr - sister	nOkar - servant
byAdar - brother	mazdUr - laborer	shAgerd - student

chand _____ dArI? (How many _____s do you have?)

(no.) _____ dArum (I have _____ _____s.)

dAktar sAeb chand _____ dAra? (How many _____s does the doctor have?)

dAktar sAeb ___(no.)___ _____ dArd (The doctor has ___[no.]___ _____s.)

(shumA) chand _____ dArEn? (How many _____s do you have?)

___(no.)___ _____ dArum/dArEm (I/we have ___[no.]___ _____s.)

Substitute one by one all of the following words in each of the model sentences given below:

baks	- suitcase	ketAb	- book	pensel	- pencil
chaokI	- chair	nazdUr	- laborer	qalam	- pen
chArpAI	- bed	mEz	- table, desk	utAc	- room

chand _____ kAr dArI? (How many _____s do you need?)

___(no.)___ (_____) kAr dArum (I need ___[no.]___ [_____s].)

(shumA) chand _____ kAr dArEn? (How many _____s do you need?)

___(no.)___ (_____) kAr dArum/dArEm (I/we need ___[no.]___ _____s.)

shAgerdA chand _____ kAr dArad? (How many _____s do the students need?)

(shAgerdA/unA) ___(no.)___ _____ kAr dArad (The students/they need ___[no.]___ _____s.)

Substitute one by one all of the following words in each of the model sentences given below:

aks	- picture	chArpAI	- bed	kelkIn	- window
anwArI	- cupboard	cherAgh	- light, lamp	mEz	- table, desk
chaokI	- chair	darwAza	- door	parda	- curtain

U khAna chand _____ dAra? (How many _____s does that house have?)

___(no.)___ _____ dAra (It has ___[no.]___ _____s.)

I utAq chand _____ dAra? (How many _____s does this room have?)

___(no.)___ _____ dAra (It has ___[no.]___ _____s.)

(a) chand--which asks "How many?" of things which are counted--takes singular nouns in Dari even though in English a plural is assumed. So, in Dari it is chand chaokI (How many chair?) while the English would be, How many chairs? [Cf. 9-G in CD.]

(b) Immediately following chand (in a question) or the number (in an answer) which refers to inanimate things the word dUng or tA (items, pieces; but usually untranslatable) may be inserted. So, chand tA chaokI dArI? (How many chairs do you have?) chAr dUng chaokI dArum (I have four chairs).

(c) Immediately following chand (in a question) or the number (in an answer) which refers to animate things nafar and (occasionally) tA (for people) or tA (for animals) may be inserted. So, chand tA bachA dArI? (How many sons/boys do you have?) panj bachA dArum (I have five sons/boys). chand nafar mEmAn dAre? (How many guests does he/she have?) sE mEmAn dAre (He/she has three guests).

(d) As may be noted from the examples given in (b) and (c), the words tA, dUng and nafar (person, individual) are optional and may or may not be used, depending on the clarity of the context and the speaker's preference.

§ 23 Practicing numbers with mEsha (meaning "equals").

A-d-d-i-t-i-o-n

dU O chAr chand mEsha? (How much do two and four equal? Literally, Two and four become how much? or, 2 + 4 = ?)

dU O chAr shash mEsha (Two and four equal six; or, 2 + 4 = 6.)

M-u-l-t-i-p-l-i-c-a-t-i-o-n

dU chAr chand mEsha? (How much is two times four? Literally, Two fours become how much? or, 2 x 4 = ?)

dU chAr asht mEsha (Two times four equals eight; or, 2 x 4 = 8.)

_____ O _____ chand mEsha? (_____ + _____ = _____?)

(_____ O _____) _____ (mEsha) ([_____ + _____ =] _____.)

_____ _____ chand mEsha? (_____ x _____ = _____?)

(_____ _____) _____ (mEsha) ([_____ x _____ =] _____.)

(a) Formulas for subtraction and division involve structures not necessary for the student to know at this time. The addition and multiplication formulas are given only because they contain no new elements and offer an extra form of drill (much as a game) in the use of numbers.

(b) Students can practice a great variety of number combinations by using the two formulas given above. The answers may be brief, giving the number only, or may include the components which make up the question.

§ 24 Attached personal pronouns. [Cf. 6-B, C in CD.]

Unattached forms, previously introduced in § 7		Attached forms, always added to other words as suffixes	
nA	I (my/mine/me)	-em	my; me
tU	you (your/yours/you)	-et	your; you
U	he/she/it/they* (his/her/its; his/hers; him/her/it)	-esh	his/her/its; him/her/it
nA	we (our/ours/us)	-emA	our; us
shumA	you (your/yours/you)	-etAn	your; you
unA	they (their/theirs/them)	-eshAn	their; them

(a) *The singular form U means "they" when referring to animals and things (cf. § 7-c).

(b) The personal pronouns given in the box above are always suffixed to another word, never used alone as those in the first column are. They may be used possessively or objectively, in the latter case as the objects of verbs, prepositions and certain other words.

(c) When the nouns they are added to as possessives are plural the plural indicator is put on the word before the suffix is added. So,

nEz (table) -- nEzem (my table) -- nEzA (tables) -- nEzAem (my tables).

(d) When words end in certain vowel sounds changes occur as follows:

(i) -a + -e__ = -E__. So, bacha (son) + -em = bachEm (my son).
(ii) -I or -E + -e__ ignore the -e__ since its sound is already included in these. So, chaokI (chair) + -esh = chaokIsh (his/her chair); dE (village) + -eshAn = dEshAn (their village).
(iii) -i (of diphthongs) + -e__ drop the -i before adding -e__. So, jAi (place) + -etAn = jAetAn (your place).
(iv) -o (of diphthongs) + -e__ becomes -w + -e__. So, utAq-e-khao (bedroom) + -emA = utAq-e-khawemA (our bedroom).

Practice using the attached forms of the personal pronouns (given in the

box above) by suffixing them one by one to each of the following nouns:

aks	-	picture	dawA	-	medicine	mEmAn	- guest
acolAl	-	child	dOkAn	-	shop	muallem	- teacher
Ashpaz	-	cook	dukhtar	-	girl, daughter	nOkar	- servant
baks	-	suitcase	*kAr	-	work	pensel	- pencil
byAdar	-	brother	kelI	-	key	qalam	- pen
chaokI	-	chair	ketAb	-	book	senf	- class(room)
chArpAI	-	bed	khAna	-	house, room	shAr	- city, town
daftar	-	office	khwAr	-	sister	utAq	- room

Note: *When a possessive suffix is added to kAr (work) and used with the verb bUdan (to be) a new idiom results meaning "to need, have use (i.e., work) for." The possessive indicates who it is that has the need. The idiom may occur either affirmatively or negatively. For example, kArem as (I need [it]; lit., It is my work [or, of use to me]). kAreshAn nEs (They don't need [it]; lit., It is not their work [or, of use to them]).

Repeat the above exercise by attaching the personal pronouns to the plural of each of the words given. For example, aksAem (my pictures), aksAet (your pictures), aksAesh (his/her pictures), etc.

§ 25 Practicing words for people and relationships.

Substitute one by one--except where inappropriate--all of the following words in each of the model sentences given below:

anshIra	-	nurse,sister	khwAr	-	sister
acolAl	-	child	mAdar	-	mother
bacha	-	boy, son	mEmAn	-	guest
byAdar	-	brother	padar	-	father
dukhtar	-	girl, daughter	shewar	-	husband
khAnum	-	lady, wife	tefel	-	baby, infant

U kI as? _____em as (Who is that? He/she is my _____.)

I _____et(An) as? (Is this your _____?)

bale, _____en(A) (a)s (Yes, he/she is my/our _____.)

U mard chIt mEsha? (What relationship is that man to you? Lit., That man will be your what?)

(U) _____en as (He is my _____.)

I zan chIt mEsha? (What relationship is this woman to you? Lit., This woman will be your what?)

(I) _____em as (She is my _____.)

_____et(An) chetOr as? (How is your _____?)
khUb as, tashakur (He/she is fine, thank you.)

kudAm nafar marIz as? (Which person is sick?) I/U marIz as (He/she is sick.)

U chIt mEsha? (What relationship is he/she to you? Lit., He/she will be your what?) U _____em as (He/she is my _____.)

kI ketAb dAra? (Who has a book?)

_____em(A)/et(An)/esh(An) ketAb dAra (_[poss.]_ _[rel.]_ has a book.)

dOstetAn chand _____ dAra? (How many _____s does your friend have?)

dOstem(A) _(no.)_ _____ dAra (My/our friend has _[no.]_ _____.)

shumA chand _____ dArEn? (How many _____s do you have?)

_(no.)_ _____ dArum/dArEn (I/we have _[no.]_ _____s.)

(a) mard, given above as "man" (in contrast to zan [woman]) is common in the Kabul area while Adam (man, person) is more commonly used in the Hazarajat.

(b) The usual word for "husband" in the Kabul area is shawar while shUi is preferred in the Hazarajat.

(c) zan (woman)--in contrast to mard (man)--is also used by many people in the sense of "wife."

(d) nafar, normally taken as "person, individual" (of either sex) is also regularly used for a servant, being thus equivalent to "nOkar."

(e) dOst, translated above as "friend" is somewhat more formal, in the sense of acquaintance. Another word, rafIq, occurs in Dari also as "friend," but since it implies a much closer relationship than dOst it has to be used with discretion. It would be avoided when referring to an acquaintance of the opposite sex as it might imply an intimacy which is not intended. [Cf. 8-B-4 in CD.]

(f) The formula given above is the common one for asking how someone is "related" to another person. It normally occurs in the singular (U chIt mEsha?) but could, if required, also be plural (U chItAn mEsha?).

§ 26 Practicing the present tense of raftan (to go).

Practice the sentences given below by replacing one by one, as needed, words for people or places taken from the two following groups:

P - e - o - p - l - e				P-l-a-c-e-s	
amshIra	- nurse, sister	dukhtar	- girl, daughter	bAzAr	- marketplace
bolAd	- child	khwAr	- sister	daftar	- office
bacha	- boy, son	mEhmAn	- guest	dE	- village
byAdar	- brother	mualleM	- teacher	khAna	- "home"
dAktar	- doctor	nOkar	- servant	maktab	- school
dOst	- friend	shAgerd	- student	shAr	- city, town

_____et(An) kujA mEra? (Where is your _____ going?)

_____em(A) _____ mEra (My/our _____ is going [to the] _____.)

_____eshAn kujA mEra? (Where is their _____ going?)

_____eshAn _____ mEra (Their _____ is going [to the] _____.)

_____Aesh kujA mEran? (Where are his/her _____s going?)

_____Aesh _____ mEran (His/her _____s are going [to the] _____.)

(shumA) kujA mErEn? _____ mErum/mErEm (Where are you going? I/we am/are going [to the] _____.)

kujA mIrI? _____ mErum .(Where are you going? I'm going [to the] _____.)

(a) The verb raftan (to go) used here is conjugated according to the pattern of shudan (to become) in § 20. Because raftan includes in itself the idea of movement from one place to another it is not necessary to use a preposition with the place "to which" one goes. Prepositions are introduced later in this course.

(b) Here, as previously noted about this tense, the verb can mean (i) go/goes (regularly), (ii) is/are going (in progress right now) and (iii) is/are going (= will go, future).

(c) As also pointed out in § 20-d, after eliminating the nE- (= -ing) prefix and the personal endings all that is left of this verb in the present tense is the "r" to show us that it comes from raftan.

§ 27 bUdan (to be) in the simple past tense. [Cf. 10-E in CD.]

Singular		Plural	
budum	= I was	budEm	= we were
budI	= you were	budEn	= you were
bUd	= he/she/it was	bulan	= they were

(a) When the -an is dropped from the infinitive of any verb the form remaining is the 3rd person singular (he/she/it) of the simple past tense of that verb. To this--with the exception of the 3rd person singular itself--the personal endings learned in § 11-b are added to indicate the subject.

(b) In this verb the long vowel -Ū- of the infinitive is shortened to -u- in all except the 3rd person singular.

(c) If the negative is used it is merely put before the form given here and is accented.

(d) Inasmuch as the formation of this tense is based on the infinitive and is regular for all verbs it need not be learned separately from the infinitive (or vocabulary) form as was necessary in the case of the present tense (cf. § 20-d).

§ 28 Practicing expressions about "time." [Cf. 12-H in CD.]

Substitute one by one all of the following words in the model sentence given below:

chAsht	- noon	shAm	- evening
dIgar	- late afternoon	shao	- night
pIshIn	- early afternoon	sOb	- morning

(Ale) chI wakht as? (What time is it [now]?)

(Ale) _____ as (It's [now] _____.)

(a) Although chA.ht is the usual word for "noon," in Kabul City the word tOp (ball, cannon) has also come to mean noon due to the fact that its historic cannon is fired at exactly 12:00 o'clock each day.

(b) In the Hazarajat a word bEgA is used for the period of time partly included in both shAm (evening) and shao(night), since it seems to apply to the earlier part of the night (up to perhaps midnight).

Substitute one by one all of the following phrases in each of the model

sentences given below:

nIm-sAt - a half hour	yag rOz - a day
yag afta - a week	yak sAl - a year
yag mA - a month	yak sAt - an hour

_____ pEsh Inja budI? (Were you here _____ ago?)

nE, _____ pEsh Inja na budum (No, I wasn't here _____ ago.)

byAdaretAn chI wakht raft? (When did your brother go/leave?)

byAdaram _____ pEsh raft (My brother went/left _____ ago.)

chI wakht I kAra khalAs kadan? (When did they finish this job/work?)

_____ pEsh khalAs kadan (They finished [it] _____ ago.)

Alo mEra? (Is he/she/it going now?)

na-khair, _____ bAd mEra (No, sir, he/she/it is going after _____ [i.e., _____ from now].)

chI wakht I kOrsa khalAs mEkunEn? (When will you finish this course?)

bAd az _____ khalAs mEkunEn (We'll finish it after _____ [i.e., _____ from now].)

(c) sAt (hour) may also mean "clock, watch, period," although it is not used in these senses here. See § 35 (c) for time-telling with sAt.

(d) With numbered time phrases pEsh (meaning "ago") comes immediately after the phrase.

(e) With numbered time phrases bAd (meaning "after") may either come after the phrase or, when constructed with az (from), before it.

(f) With single time words (or events) bAd is constructed with az (from) before the word indicating the time or event. For example, bAd az chAsht (after noon), bAd az nAn (after food, i.e., after eating).

(g) The verb khalAs kadan (to finish) is another example of a compound verb in Dari (cf. § 20-h), made up of the adjective khalAs (finished) plus the verb kadan (to do [or, make]). The past and present tenses of this compound verb are used here, conjugated according to the patterns shown in § 27 (for past) and § 20 (for present). It will be noticed that only the verbal element (kadan) is conjugated, the adjective (khalAs) remaining the same. The 3rd person singular present tense form of kadan is mEkuna and needs to be learned along with

the infinitive (or dictionary) form.

Practice time words and numbers by answering the following questions:

yag rOz chand sAt as? (How many hours are there in a day?)

yag rOz _____ sAt as (There are _____ hours in a day.)

yag afta chand rOz as? (How many days are there in a week?)

yag afta _____ rOz as (There are _____ days in a week.)

yag mA chand afta s? (How many weeks are there in a month?)

yag mA _____ afta s (There are _____ weeks in a month.)

yag mA chand rOz as? (How many days are there in a month?)

yag mA _____ rOz as (There are _____ days in a month.)

yak sAl chand mA s? (How many months are there in a year?)

yak sAl _____ mA s (There are _____ months in a year.)

yak sAl chand afta s? (How many weeks are there in a year?)

yak sAl _____ afta s (There are _____ weeks in a year.)

yak sAl chand rOz as? (How many days are there in a year?)

yak sAl _____ rOz as (There are _____ days in a year.)

(h) The questions above are literally, One day [etc.] is how many hours [etc.]?

(i) Where the verb as (is/are) occurs the verb mEsha (in the sense of "would there be") could also be used.

Substitute one by one all of the following words in each of the model sentences given below:

baHAr - spring	tAbestAn - summer
khazAn - autumn, fall	zemestAn - winter

I kAr chI wakht khalAs shud? (When did this job/work get finished?)

pEsh az _____ khalAs shud (It got/was finished before _____.)

U kAr chI wakht khalAs shud? (When did that job/work get finished?)

bA.d az _____ khalAs shud (It got/was finished after _____.)

padareshAn chI wakht mEra? (When is their father going?)

(padareshAn) pEsh az _____ mEra ([Their father, or] He is going before _____.)

noklAAesh chI wakht mEran? (When are his/her children going?)

(noklAAesh) bA.d az _____ mEran ([His/her children, or] They are going after _____.)

I kA.r pEsh az _____ khalAs mEsha? (Will this job/work get/be finished before _____?)

na-khair, pEsh az _____ khalAs na mEsha (No, sir, it won't be finished before _____.)

U kA.r bA.d az _____ khalAs mEsha? (Will that job/work get/be finished after _____?)

bale, bA.d az _____ khalAs mEsha (Yes, it'll be finished after _____.)

(j) The Afghan calendar is a "solar" one, beginning on the first day of spring, viz., March 21. According to this reckoning the first day of summer is on June 22, of autumn on September 23 and of winter on December 22.

(k) For the names of Afghan months--if needed--see 22-D in CD.

(l) In contrast with its meaning of "ago" (cf. [d], above) pEsh can also mean "before," in which latter case it is used with az (from) and comes before the time (or event) word or phrase. For example, pEsh az chAsht (before noon), pEsh az nAn (before food, i.e., before eating).

(m) The use of khalAs (finished) here with shudan (to become) brings a further example of a compound verb, this one used intransitively just as khalAs kadan was previously used transitively. These two verbs--kadan (to do [or, make]) and shudan (to become)--are probably the two verbs most commonly used in compounds, the kadan form being the "active" one (showing someone doing something) and the shudan form being the "passive" one (showing something being done).

Practice the seasons by answering the following questions:

pEsh az baHAr chI myAya? (What comes before spring?)

pEsh az baHAr _____ myAya (_____ comes before spring.)

bAd az baHAr chI myAya? (What comes after spring?)

bAd az baHAr _____ myAya (_____ comes after spring.)

pEsh az tAbestAn chI myAya? (What comes before summer?)

pEsh az tAbestAn _____ myAya (_____ comes before summer.)

bAd az tAbestAn chI myAya? (What comes after summer?)

bAd az tAbestAn _____ myAya (_____ comes after summer.)

pEsh az khazAn chI myAya? (What comes before autumn/fall?)

pEsh az khazAn _____ myAya (_____ comes before autumn/fall.)

bAd az khazAn chI myAya? (What comes after autumn/fall?)

bAd az khazAn _____ myAya (_____ comes after autumn/fall.)

pEsh az zemestAn chI myAya? (What comes before winter?)

pEsh az zemestAn _____ myAya (_____ comes before winter.)

bAd az zemestAn chI myAya? (What comes after winter?)

bAd az zemestAn _____ myAya (_____ comes after winter.)

(n) myAya (he/she/it comes/is coming/will come) is the 3rd person singular of the present tense of Amadan (to come), conjugated according to the pattern of § 20. In this case the progressive prefix mE- becomes my- (cf. § 20-b).

(o) Note that up to this point in the course we have had present tenses for the following verbs:

Amadan (to come)	-	myAya (he/she/it comes / is coming / will come)
bUdan (to be)	-	as (he/she/it is / will be)
dAshtan (to have)	-	dAra (he/she/it has)
kadan (to do)	-	mEkuna (he/she/it does/is doing/will do)
raftan (to go/leave)	-	mEra (he/she/it goes/is going/will go)
shudan (to become)	-	mEsha (he/she/it becomes / is becoming / will become)

Each of these forms needs to be remembered since they are not easily derived from the infinitives as the past tense is. The forms for bUdan and dAshtan are irregular since they do not have the m!- prefix and the 3rd person singular of bUdan does not have the personal ending -a.

§ 29 Days of the week. [Cf. 11-G in CD.]

Day / English / No.	Saturday 7	Sunday 1	Monday 2	Tuesday 3	Wednesday 4	Thursday 5	Friday 6
Day / Dari / No.	shambE 1	yak-shambE 2	du-shambE 3	sE-shambE 4	chAr-shambE 5	pan(j)-shambE 6	jumma 7

(a) Basically, only two words occur in Dari for days of the week, viz., shambE (Saturday, the first day) and jumma (Friday, the last day). All other days are merely numbered consecutively with shambE, as "one-shambE" (up to five). Depending on the emphasis desired, the accent may be put either on the number or on the -bE syllable.

(b) Friday is the official/religious holiday in Afghanistan. Government offices and many business firms close on Thursday afternoons as well.

(c) Since "shambE"s are countable the question word chand (How many?) is used in asking what day it is. In other words, How many "shambE"s is it? or, Which--i.e., How much of a number is added to--shambE?

(d) It may help to remember that the "numbers" of the "shambE"s in Dari happen to correspond to the numbers of our English days. So, Sunday, the first day of our week, is called yakshambE ("one-shambE").

§ 30 Practicing the days of the week. [Cf. 11-H in CD.]

Use the following model--and model sentences--to practice the days of the week, starting each time with amrOz (today). By laying a plain piece of paper, cardboard or a ruler across the page and covering up all lines immediately under the one being practiced it is possible at a glance to see where each day fits into the 7-day scheme. For example, if--for purposes of practice, whether it is really so or not--amrOz (today) is sEshambE (Tuesday), then parI-rOz (the day before yesterday) is yakshambE (Sunday) while dega sabA (or, pas-fardA, as it is also called) [the day after to-

morrow] is pan(j)shambE (Thursday).

Before That	Day Before Yesterday	Yesterday	TODAY	Tomorrow	Day After Tomorrow	After That
uEsh az U	parI-rOz	gI-rOz	emrOz	sabA (farjA)	iqra-sakA (pras-farda)	bAd az U
c h a n (d)				s h s m b E		
h . U	d		s	m E s h a		
chAr-shambE	pan(j)-shambE	jumma	shambE	yak-shambE	du-shambE	sE-shambE
pan(j)-shambE	jumma	shambE	yak-shambE	du-shambE	sE-shambE	chAr-shambE
jumma	shambE	yak-shambE	du-shambE	sE-shambE	chAr-shambE	pan(j)-shambE
shambE	yak-shambE	du-shambE	sE-shambE	chAr-shambE	pan(j)-shambE	jumma
yak-shambE	du-shambE	sE-shambE	chAr-shambE	pan(j)-shambE	jumma	shambE
du-shambE	sE-shambE	chAr-shambE	pan(j)-shambE	jumma	shambE	yak-shambE
sE-shambE	chAr-shambE	pan(j)-shambE	jumma	shambE	yak-shambE	du-shambE

Assume for the sake of practice that "today" is Sunday, the first day of our week. With that as a starting point answer each of the following seven questions in the light of the above chart. When finished, go on to the next day, assuming that "today" is Monday, etc., etc., throughout the week.

emrOz chand shambE s? (What day is today?)

(emrOz [rOz-e]) _____ s ([Today] it's _____.)

dIrOz chand shambE bUd? (What day was yesterday?)

(dIrOz [rOz-e]) _____ bUd ([Yesterday] it was _____.)

parI-rOz chand shambE bUd? (What [day] was the day before yesterday?)

(parI-rOz [rOz-e]) _____ bUd ([The day before yesterday] it was _____.)

pEsh az U chand shambE bUd? (What [day] was the day before that?)

(pEsh az U [rOz-e]) _____ bUd ([Before that] it was _____.)

sabA chand shambE s/mEsha? (What day is/will it be tomorrow?)

(sabA [rOz-e]) _____ s/mEsha ([Tomorrow] it is/will be _____.)

dega-sabA chand shambE s/mEsha? (What day is/will it be the day after tomorrow?)

(dega-sabA [rOz-e]) _____ s/mEsha ([The day after tomorrow] it is/will be _____.)

bAd az U chand shambE s/mEsha? (What day is/will it be after that?)

(bAd az U [rOz-e] _____ s/mEsha ([After that] it is/will be _____.)

(a) In the questions and answers for "tomorrow," "the day after tomorrow" and "after that" either the verb as (is)--with the vowel dropped because of the final vowels in -shambE and jumma--or mEsha (will be) is possible.

(b) One also has a choice of two forms for "tomorrow" and "the day after tomorrow." While both forms are common enough in the Kabul area one might find sabA and dega-sabA more easily understood in the provinces.

(c) Words in ( ) or [ ] in the answers may be omitted if one desires to give a short answer. They are included here only to familiarize the student with the vocabulary.

(d) The phrase rOz-e is literally "day of" and is a kind of formula frequently used in mentioning days in Dari but not smoothly translated into English. We would not say, "Tomorrow is the day of Tuesday," but would omit the phrase entirely.

(e) The -e- following rOz- is known in Dari as ezAfI and can sometimes

be translated "of"; but often it does not lend itself to translation at all. Two previous examples of it in this course--not explained at the time--were utAq-e-nAn (lit., room of food; so, dining room) and utAq-e-khao (lit., room of sleep; so, bedroom). In these cases the connector ezAfI turns a second noun into an adjective describing the first noun. It is regularly used with adjectives, yet to be introduced in the course.

(f) The phrase shaw-e (from shao + -e) means the "night (or, evening) of" and is always used with the day which follows it. So, Saturday night is shaw-e yakshambE (lit., the evening of [i.e., before] Sunday). Cf. the English use of "Christmas Eve" and "New Year's Eve," both referring to the "eve" before the special day.

Practice each of the seven evenings of the week in the following models:

padar-O-mAdarem shaw-e _____ mEran (My parents are going _____ evening/night.)

dOstemA shaw-e _____ raft (Our friend went/left on _____ evening/night.)

(g) By making "day" plural--hence, rOzA--all days of that name are included. So, Fridays, Saturdays, Sundays.

Practice the plurals of each day of the week in the following models:

khAnumem rOzA-e _____ bAzAr mEra (My wife goes to the marketplace on _____s.)

aolAdAemA rOzA-e _____ maktab na mEran (Our children don't go to school on _____s.)

§ 31 Words which can show quantity or amount.

besyAr	much, a lot; very [Cf. 5-E in CD.]
besyAr kam	very little
dAna	piece, item [Cf. 9-F, 11-F in CD.]
Ech	none, not any [Cf. 4-I in CD.]
eqa	this much, so much [Cf. 13-E in CD.]
kam(-wArI)	a little bit [Cf. 9-E-13.]
kIlO	kilogram (2.2 pounds) [Cf. 11-E in CD.]

pao	[almost a] pound (.97 lb.) [Cf. 11-E in CD.]
uqa	that much, so much [Cf. 13-E in CD.]

§ 32 Practicing words for "food."

Substitute one by one--except where inappropriate--all of the following words in each of the model sentences given below. Answer the questions which require a quantity to be stated by using appropriate words from § 31 and/or numbers (e.g., yak pao, du kIlO). Answer the questions which require a person to be stated by using appropriate words for people or relatives (cf. § 25) with possessive endings (e.g., padarem, khwAresh).

alwA	- sweetmeat	mAI	- fish
angUr	- grape(s)	mAs	- yogurt
aw-e jOsh	- boiling water	maskA	- butter
aw-e khOrdan	- drinking water	mEwA	- fruit
berenj	- rice	namak	- salt
bUra	- sugar	nAn	- food, bread
chAi	- tea	pyAz	- onion(s)
dOgh	- buttermilk	shIr	- milk
gOsht	- meat	tarkArI	- vegetable(s)
kachAlU	- potato(es)	zardak	- carrot(s)

U _____ (a)s? (Is that [a(n)]_____?)

nE, _____ nEs, _____ (a)s (No, it's not [a(n)]_____, it's [a(n) _____.)

_____ as? (Is/are there [any] _____[s]?)

cheqa _____ (a)s? (How much/many _____[s] is/are there?)

_____ as (There is/are [amount] .)

_____ dArEm? (Do we have [any] _____[s]?)

bale, dArEm (Yes, we do.)

cheqa _____ dArEm? (How much _____ do we have?)

_____ dArEm (We have [amount] .)

bubakhshEn, dOkAndAr _____ na dAsht (I'm sorry, the shopkeeper didn't have [any] _____[s].)

chI kAr dArI? (What do you need?)

_____ kAr dArum (I need [some] _____[s].)

cheqa _____ kAr dArI? (How much _____ do you need?)

[amount] _____ kAr dArum (I need [amount] [of] _____[s].)

kI _____ dArA? (Who has [some] _____[s]?)

[person] _____ dArA ([person] has [some] _____[s].)

kudAm shAgerd _____ kAr dArA? (Which student needs [some] _____[s]?)

[person] _____ kAr dAr___ ([person] need[s] [some] _____[s]?)

aolAdAenA _____a/ra besyAr khush dAran (Our children like _____[s] very much.)

bubakhshEn, _____a/ra uqa khush na dArum (Excuse me, [but] I don't like _____[s] very much.)

(a) It should be observed that the question word chand (How many?), referring to things which are counted or itemized, is not given here since it could be used with only a very few of the food items mentioned. Even some of the things which we can actually count are treated here in the mass as a group of items and are inquired about with cheqa (How much?) which regards them as--if not uncountable, at least--uncounted and therefore not pluralized. We should not confuse English idiom (which in the translations requires some words to be pluralized) with Dari idiom (which does not require plurals).

(b) The difference of stress or accent in the first two questions above is significant. In the first question the item of food being mentioned is stressed; in the second the verb as (is/are) gets the emphasis and the vowel of the verb is retained even though it may follow another vowel. In other words, U kachAlU s? is a question of factuality only: Is it a potato (in contrast to something else)? But, kachAlU as?--in which contraction does not take place (cf. § 8-a) --is a question of availability: Are there (any) potatoes? or, Do we have (any) potatoes?

(c) This form of the question which emphasizes the verb as (is) is very idiomatic and commonly occurs when inquiring about the availability or presence of people as well as things. For example, dAktar sAeb as? means Is the doctor "in" (i.e., available, or here)? It does not mean "Is he a doctor?" since for that we would simply say, U dAktar as?

(d) The final two model sentences introduce a new compound verb, khush (happy, pleased) plus dAshtan (to have), idiomatically meaning to feel pleased with something, to like it. It takes the object marker

since "likes" and "dislikes" are usually regarded as specific rather than just general. [Cf. 16-F-1, 2, 3 in CD.]

§ 33 Some common command forms (imperatives). [Cf. 8-E in CD.]

Dictionary form (infinitive)	Meaning	Imperative Singular	Imperative Plural
Amadan	to come	byA	byAEn
Avardan	to bring	byAr	byArEn
bOrdan	to take, carry	bubar	bubarEn
*bUdan	to be (imp.v. = wait)	bAsh	bAshEn
dAdan	to give	bete	betEn
dIdan	to see, look at	bIbI	bIbInEn
greftan	to take, grab	bIgI	bIgIrEn
guftan	to say, tell	bugO	bugOEn
kadan	to do, make	(bu)kO	(bu)kunEn
khOrdan	to eat, drink	bukhO	bukhurEn
*mAndan	to put, let	bAn	bAnEn
raftan	to go, leave	burO	burEn
shesh.tan	to sit, live	bIshI	bIshInEn
*shudan	to become, get	shO	shuwEn
zadan	to beat, hit	bezan	bezanEn

Practice pronouncing the imperatives above (including negatives, for which see note [b] below) with such phrases as Inja (here), unja (there), Ira/Ura (him/her/it).

(a) Just as the accented -an at the end of a verb is the sign of its infinitive (or "to") form, the imperative of verbs--with few exceptions --is marked by an initial b- plus a vowel (as connector) and the same "root" or "stem" from which the present tense is made (cf. § 20-a). Sometimes the final consonant of that "root" is omitted in pronunc-

ing the singular imperative but shows up again when the plural--which only adds the personal ending -Ēn (for "you")--is used. Examples of this in the list above may be seen in the verbs dIdan, greftan, kadan, khOrdan and sheshtan.

(b) If a negative command (= prohibition) is required the negative na --stressed, of course--is merely substituted for the b- syllable. So, byA (come), nayA (don't come); and bete (give), nate (don't give). In the above list there are three exceptions to this general rule, all marked with *. For them we have instead bAsh (wait), na-bAsh (don't wait); bAn (put), nanAn (don't put); and shO (become), nashO (don't become).

(c) The verb kadan (to do, make ...) has two forms, a "regular" one--shown with ( )--which is not so common and an "irregular" one--kO, kunEn--which is more frequently used.

(d) Because of these variations from verb to verb, the command forms should also be learned when learning a verb as a vocabulary item. A chart of the verbs used in this course as well as a simplified diagram of the verb system in spoken Dari is given at the end of this course on pages 48 to 50.

§ 34 Sentences used in "shopping." [Cf. 11-B, C, D, E, F in CD.]

I chand as? (How much is this? [i.e., How much does it cost?])

nawad O panj afghAnI (Ninety-five Afghanis.)

U chand nEsha? (How much will that be? [i.e., How much does it come to?])

qImatesh yak O nIm sad afghAnI s (Its price is one hundred and fifty Afghanis.)

besyAr qImat as (It's very expensive.)

(qImat e) Akheresh chand nEsha? (What would its final [i.e., last] price be?)

lutfan, bAz bugOEn (Please say it again.)

uqa paisa na dArum (I don't have that much money.)

pUl e syA na dArum (I don't have small change.)

bubakhshEn, Ech bIstI na dArum (Excuse me, I don't have a twenty-Afghani note.)

lutfan, neshAn bete (Please show [me]... [i.e., Let me see a sample].)

eqa bas as? (Is this enough?)

balo, emega bas as (Yes, this much is plenty.)

muft as (It's free.)

bakhsheesh as (It's a [free] gift.)

(a) nIm, learned in § 28 as "half", means one-half of whatever it is joined with. So here we have one-and-a-half hundred = 150.

(b) The word qInat means both "cost, price" (the noun) and "expensive" (the adjective).

(c) Akher (final, last) is commonly used in bargaining, it being assumed that the shopkeeper starts out by asking a higher price and expects to come down some. This phrase asks what is the final price which the shopkeeper is willing to accept.

(d) pUl (money; also, 1/100 of an Afghani) is combined (through ezAfI) with syA (black) to become, literally, "black money"--probably so called because of the original "black"- (i.e., copper-) colored coins. In modern times it is used for all small change (whether coins or paper).

(e) When a suffix -I is added to the standard units of money--with the exception of yak (one)--it reveals a coin or note or that denomination. So, dUI, panjI, daI, bIstI, pInjAI, sadI, pan(j)sadI and (H)azArI. For a similar usage compare the English, "Can you give me two tens for a twenty?"

§ 35 Practicing words used in shopping. [Cf. 11-E, C, D, E, F in CD.]

Substitute one by one all of the following words in each of the questions below and answer with an appropriate number:

aks	- picture, photo	pAkat	- envelope, bag
bAisekel	- bicycle	pUstIn	- leather coat (full)
bUt	- shoe(s)	pUstInCha	- leather jacket
kArt	- card	qalam	- pen
ketAb	- book	qAlIn	- carpet, rug
kutAbcha	- notebook, pamphlet	radyO	- radio
kullA	- hat	sAt	- watch, clock

qInat e U _____ chand as? (How much is that _____?)

qInatesh _____ afghAnI s (Its price is _____ Afghanis.)

I _____ chand nEsha? (How much will this _____ be?)

_____ afghAnI (_____ Afghanis.)

na-khair, I _____a/ra khush na dArum (No, sir, I don't like this _____.)

(a) The suffix -cha put on certain words is a diminutive form.

(b) qAlIn is used for the high-quality carpets for which Afghanistan is famous. Other words--but not qAlIn--are used for scatter rugs and thinner/cheaper floor coverings. The diminutive -cha can also be added to this word; so, qAlIncha (small rug/carpet).

(c) The word sAt (watch, clock) is also commonly used in asking the time of day: sAt chand as? (How much is the time/hour?)--having nothing to do with the cost of the watch. It may be answered with numbers which you know, plus baja (= o'clock). Thus, da baja (s) ([It's] 10:00 o'clock). Half hour periods use -O-nIm, as, chAr-O-nIm baja (s) ([It's] four thirty). [Cf. 12-H in CD.]

Practice the two model sentences given below by replacing one by one, as needed, words for things or rates taken from the two following groups and answer each with an appropriate number:

T - h - i - n - g - s		R - a - t - e - s
bereni	- rice	dAnE - apiece
bUra	- sugar	
gOsht	- meat	kIlOe - per kilogram
I gul	- this/these flower(s)	
I qesm qAlIn	- this kind of rug	metre - per meter
kachAlU	- potato(es)	
ketAbcha	- booklet, notebook	pawo - per 'pao' (c. 1 lb.)
maska	- butter	
pyAz	- onion(s)	
qalam	- pen	
tukhum	**- egg(s)**	
U guldAnI	**- that vase, flowerpot**	
U tekka	**- that cloth, material**	
zardak	**- carrot(s)**	

[thing] [rate] chand as? (How much is/are _____[s] per _____?)

[rate] [no.] afghAnI (_____ Afghanis a/per _____.)

(d) When the suffix -e is added to words commonly used for measure or quantity they convey the idea of "a _____" or "per _____." The word dAna (item, piece) + -e becomes dAnE (in keeping with the principles of sound change noted in § 24-1-i).

(e) This idiom can apply to time words as well; so, rOne (per day), aftE (per week), etc.

(f) The suffix -dAnI (or -dAn), meaning "container," is used with various Dari words--e.g., guldAnI (vase, flowerpot), aodAn (water container), namak-dAnI (salt holder ["shaker"]).

(g) Unlike our custom, eggs are not sold by the "dozen" or any other fixed quantity, but by the piece. It is therefore necessary to mention how many eggs one needs. In asking for eggs the formula explained in § 32-b is the proper one to use; so, tukhum as? (Are there [any] eggs?) This is equivalent to the English, "Do you have (any) eggs?" but the question would not be asked this way--with dAshtan (to have)--in Dari.

§ 36 Some common prepositions. [Cf. 5-D, 6-E, H, 8-B, 9-E, 14-I in CD.]

az

az kujA stI? (Where are you from?)

" mOtar az kI s? (Whose car is that? [lit., from (i.e., of) whom is that car?])

I utAq az mA s (This room is ours [lit., from (i.e., of) us].)

ba

ba dAktar bugO (Tell [i.e., speak to] the doctor.)

ba fArsI bugOEn (Say [it] in Farsi.)

Ira ba fArsI chI nEgan? (What do they call this in Farsi?)

bare

I nAn bare ma bas as (This is plenty of [i.e., too much] food for me.)

bare dAktar bugOEn (Tell [i.e., say it for] the doctor.)

sabA baren telefUn kunEn (Call [i.e., telephone] me tomorrow.)

da

kAbul da afghAnestAn as (Kabul is in Afghanistan.)

da I safa nEs (It's not on this page.)

Ira da fArsI chI nEgan? (What do they call this in Farsi?)

katI

kI katI arIz Amad? (Who came with the patient?)

lutfan, kotIn kOmak kunEn (Please help [i.e., assist] me.)

pEsh-e

pEsh-e dAktar burEn (Go to the doctor.)

bAisekelem pEsh e kI s? (Who has my bicycle? [lit., My bicycle is with whom?])

sar-e

chAi (da) sar-e mEz as ([The] tea is on the table.)

zEr-e

qalametAn (da) zEr-e chaokI s (Your pen is under the chair.)

(a) Besides the eight common prepositions given above you have already had two used with reference to time (in § 28), viz., pEsh az (before) and bAd az (after).

(b) Some of these prepositions are interchangeable in certain contexts. So, "Tell the doctor" can use either ba or bare--as well as the simple object marker, dAktara bugOEn. "What do they call this in Farsi?" can use either ba or da. (Incidentally, this latter is a very useful formula for finding out the "name" of something in Dari. Notice that the verb is impersonal, like the English, "They say...")

(c) Sometimes sar-e (on [top of]) and zEr-e (under)--as well as the question word kujA (where)--are preceded by da, although this is not necessary. Either form is correct.

(d) Remember that the az form for showing possession is for emphasis only. The difference between it and the ordinary way of indicating possession (as noted in § 24) may be illustrated as follows:

I ketAbem as (This is my book.)

This is merely a matter-of-fact statement with no particular emphasis implied.

I ketAb az kI s? (Who[m] does this book belong to?)

az ma s (It's mine [or, It belongs to me].)

These last two sentences are clearly emphatic, stressing the matter of ownership.

(e) In the light of the foregoing explanation it is normal to reserve the az construction to show possession of things rather than per-

sons since it is not usual to speak of a person as "belonging to" (i.e., owned by) another person. For example,

shunA nolAdA e kI stEn? (Whose children are you?)

U Ashpaz e shumA s? (Is he your cook?)

Regardless of the emphasis here--using -e-shumA instead of -etAn--the simple ezAfI form is employed instead of az since people are involved. [Cf. 6-D, E in CD.]

(f) The sentence bAisekelam pEsh e kI s? (Who has my bicycle?) shows pEsh-e (= "has") used to convey possession only in a temporary sense. It means "to have in one's grasp, control or use" and here suggests, Who is using my bicycle? or, Who has borrowed my bicycle? For general ownership or possession the word to use is dAshtan (to have).

§ 37 Adjectives. [Cf. 5-E in CD.]

Substitute one by one as many of the following adjectives as are appropriate in the model sentences given below:

AbI - blue	kOna - old	sabz - green
AsAn - easy	maghbUl - pretty	safEd - white
garm - warm	marIz - sick	sakht - hard
kalAn - big	mushkel - difficult	sard - cold
khUb - fine, well	nao - new	surkh - red
khurd - little	narm - soft	syA - black
khush - happy	pAk - clean	zard - yellow

mOtareshAn besyAr _____ (a)s (Their car is very _____.)

dukhtaret _____ (a)s? (Is your daughter _____?)

baks e _____a/ra Inja bAn (Put the _____ suitcase here.)

pardA e sAlUn _____ nEs, _____ (a)s (The living room curtains aren't _____, they're _____.)

I utAq _____ (a)s (This room is _____.)

I utAq e _____ (a)s (This is a _____ room.)

khAnE _____etAn kujA s? (Where is your _____ house?)

kOrsemA _____ (a)s (Our course is _____.)

aW-e _____ dArEn? (Do you have [any] _____ water?)

U qalam e _____ az kI s? (Whose _____ pen is that?)

ADDITIONAL SENTENCES FOR PRACTICE

The sentences which follow (§ 38 to § 42) are taken--with some adaptations and additions--from those prepared by Dr. Patricia Wakeham for the work of the Medical Assistance Program (MAP) in the Hazarajat (or central mountainous) area of Afghanistan.

It will be noticed that the singular forms for "you" (tU, -et) are used almost exclusively in these sentences because they are the most easily understood in the Hazarajat. Those who plan to work in the Kabul area are reminded that the plural forms for "you" (shumA, -etAn) will be more appropriate and should make the changeover when practicing the sentences.

Even those whose work is not "medical" can benefit from these sentences since they illustrate most of the structures that the student has learned in this brief course, plus a few more. Regardless of the <u>content</u> of the sentences their <u>structure</u> is basic to the language and provides a valuable opportunity for manipulating forms--subjects, verbs, tenses, persons, numbers, and other items of grammar and vocabulary.

§ 38 <u>Travel to the Hazarajat.</u>

Inja bIshI	Have a seat here.
baksa da nOtar bAn	Put the b o x in the car.
nOtarwAn kujA s?	Where's the driver?
nOtara chAlAn kO	Start the car.
nOtar chAlAn na mEsha	The car won't start.
tEl O petrOl da nOtar as	[The] oil and petrol [/gas] are in the car.
rU ba rU burO	Go straight ahead.
dest e rAs(t) burO	Go to the right [lit., hand of the right].
dest e chap begard	Turn to the left [lit., hand of the left].
bAmyAn cheqa dUr as?	How far is Baniyan?
kAbul az Inja cheqa dUr as?	How far is Kabul from here?
pul kharAb as?	Is the bridge broken [or, bad]?

§ 39 Arrival in the Hazarajat.

chIzÁra az mOtar/lÁrI tÁ kO	Unload [lit., put down the things from] the car/truck.
Ira da lÁrI bÁr kO	Load this on the truck.
baks e kalÁna byÁr	Bring the large box.
unja bÁnesh	Put it over there.
baks e kalÁn ke Inja bUd chI shud?	What became of the large box that was here?
baksa chI kadI?	What did you do with the box?
kI bOrdesh?	Who took it away?
Ura kujÁ mÁnd?	Where did he/she put/leave it?
Ira nagI, Ura bIgI	Don't take [i.e., grab] this one, take that one.
Ira bubar	Take it away.
utu na kO, etu kO	Don't do it like that, do it this way.
burO, mOtarwÁna bugO ke Inja byÁ	Go tell the driver to come here.
I baksa wÁz kO	Open this box.
Usheta bIgI ke nafta	Be careful not to drop it [lit., that it does not drop].
Usheta bIgI ke nashkena	Be careful not to break it [lit., that it doesn't break].
chapa nakO	Don't turn [it] upside-down.
Ira khÁlI kO	Empty this.
Ira UsU partO	Throw this away.
pur as	It's full.
tayÁr as?	Is it ready?
Ura tayÁr kO	Get it [or, that] ready.

§ 40 General instructions to patients.

gapeta na fAmIdum	I don't [lit., didn't] understand you.
bAz bugO	Say it again.
dAktar sAeb da U khaima s	The doctor is in that tent.
bubakhshEn, dAktar nEstun	Excuse me, I'm not a[/the] doctor.
unja bIshI	Sit over there.
bIrU bAsh	Wait outside.
darU narO	Don't go in.
da U khaima burO	Go to that tent.
pEsh o U khAnum sAeb ke dAktar as burO	Go to the woman doctor.
I khaimE zanAna s	**This is the women's tent.**
U utAq e mardAna s	**That is the men's room (/ward).**
dawA-khAna (da) U taraf as	The pharmacy is over there.
neshAn nEtumet(An)	I'll show you.
katIn byA	Come with me.
emrOz rOz e mAena nEs	Today is not an examination day.
emrOz rOz e rukhsatI s	Today is a holiday.
dAktar sAeb emrOz na myAya	The doctor isn't coming today.
sabA sOb byA	Come tomorrow morning.
bedUn e mAena dawA na nEtEn	We don't give medicine(s) without an examination.
emrOz dAktar sAeb tUra/ shumAra dIda na nEtAna	The doctor can't see you today.
dAktar sAeb amalyAt dAra	The doctor is operating (lit., has an operation).
Inja bAshI/bAshEn tA byAya	Wait here until he/she comes.
dAktar sAeb zUt myAya	The doctor is coming soon.

§ 41 Registering patients.

marIz astI?	Are you sick?
kudAmetAn marIz astEn?	Which one of you is the patient [lit., sick]?
*tekes dArI?	Do you have a "ticket"?
bete [or, mara!]	Give it to me!
tekeset kujA s?	Where is your ticket?
pEsh e az U bur0 0 tekes bIgI	Go to him/her and get a ticket.
qImat e tekes bIst rup(ey)a mEsha	The ticket costs [i.e., will cost you] twenty Afghanis [lit., rupees].
bIst rup(ey)a bete	Give [me] twenty Afghanis.
tekeseta khUb negA kO	Look after your ticket carefully.
I tekes nEs, I kArt as	This is not a ticket, it's a chart.
kArteta bIgI 0 pEsh e dAktar sAeb bur0	Take your chart and go to the doctor.
kArteta qAt nak0	Don't fold your chart.
da dostet bIgI	Hold [it] in your hand.
nAmet/esmet chI s?	What is your name?
nAm e padaret chI s?	What is your father's name?
nAm e shawaret/shUit chI s?	What is your husband's name?
az kujA stI?	Where do you live?
az kudAm dE stI?	What village are you from?
az kudAm (H)ukUmatI stI?	Which Government area are you from?
chand sAla stI?	How old are you?
chand sAla s?	How old is he/she?
khAl e chEchak zadI?	Have you been vaccinated?

*tekes and teket are both possible.

kI khAl zadEt? mullA yA dAktar?	Who vaccinated you, the mullah or the doctor?
chI kAr mEkunI?/kespet chI s? -- askar dEqAn dOkAndAr gharIbkAr muallem } astI?	What is your occupation? Are you a _____? soldier farmer shopkeeper day laborer, casual worker teacher
chand aolAd dArI?	How many children do you have?
chand tAesh bacha s?	How many of them are boys?
chand tAesh dukhtar as?	How many of them are girls?
aolAd e awalet chand sAla s?	How old is your oldest [lit., first] child?
chand aolAdet zenda s?	How many of your children are living?
ba nObat Inja bIshInEn	Sit here in the right order [lit., in turn].
tA ke nashInEn dAktar sAeb yakItAna na nIbIna	The doctor won't see any of you until you sit down.
dAktar sAeb ar kasa ba nObat nIbIna	The doctor sees everyone in turn.
tEla nakunEn	Don't push/shove.
ArAm bAshEn	Sit quietly.[i.e., still].
chup bAshEn	Keep quiet.
gOsh kunEn	Listen.
Inja tuf nakO	Don't spit here.
nObat e kI s?	Whose turn is it?
narIz e degara Inja byAr	Bring another patient here.
sar-e mEz khao shO	Lie down on the table.
darAz bekash	Lie [or, stretch out] flat.
arakat nakO	Don't move.

amunja bÅsh--nakhEz — Stay where you are--don't get up.

mÅena khalÅs shud — The examination is over with [lit., finished].

dawÅ-khÅna burO — Go to the pharmacy.

dawÅeta gereftI? — Have you got your medicine?

yakI pusht e digra estÅd shawEn — Stand one behind the other.

bare pEchkÅrI da U khaima burO — Go to that tent for an injection.

§ 42 Treatment.

chetOr astI? — How are you?

khUb shudI? — Are you [lit., have you gotten] better?

kam-wÅrI khUb shudI? — Are you a little bit better?

bIkhI khUb shudI? — Are you completely well?

besyÅr khUb! — Very good!

pEchkÅrI baret kÅr as — You need an injection.

da InjEt pEchkÅrI mEkunum — I'm going to give you an injection here [pointing to the place].

InjEta luch kO — Uncover this area [pointing].

eqa dard na mEkuna — It won't hurt so much [as you fear].

khalÅs shud — That's all [lit., It's finished].

sabÅ sOb bare pEchkÅrI bÅz byÅ — Come back again tomorrow for another injection.

aft bajE sOb byÅ — Come at 7:00 a.m.

dÅktar sÅeb guft ke pEchkÅrI baret kÅr nEs — The doctor said you don't need an injection.

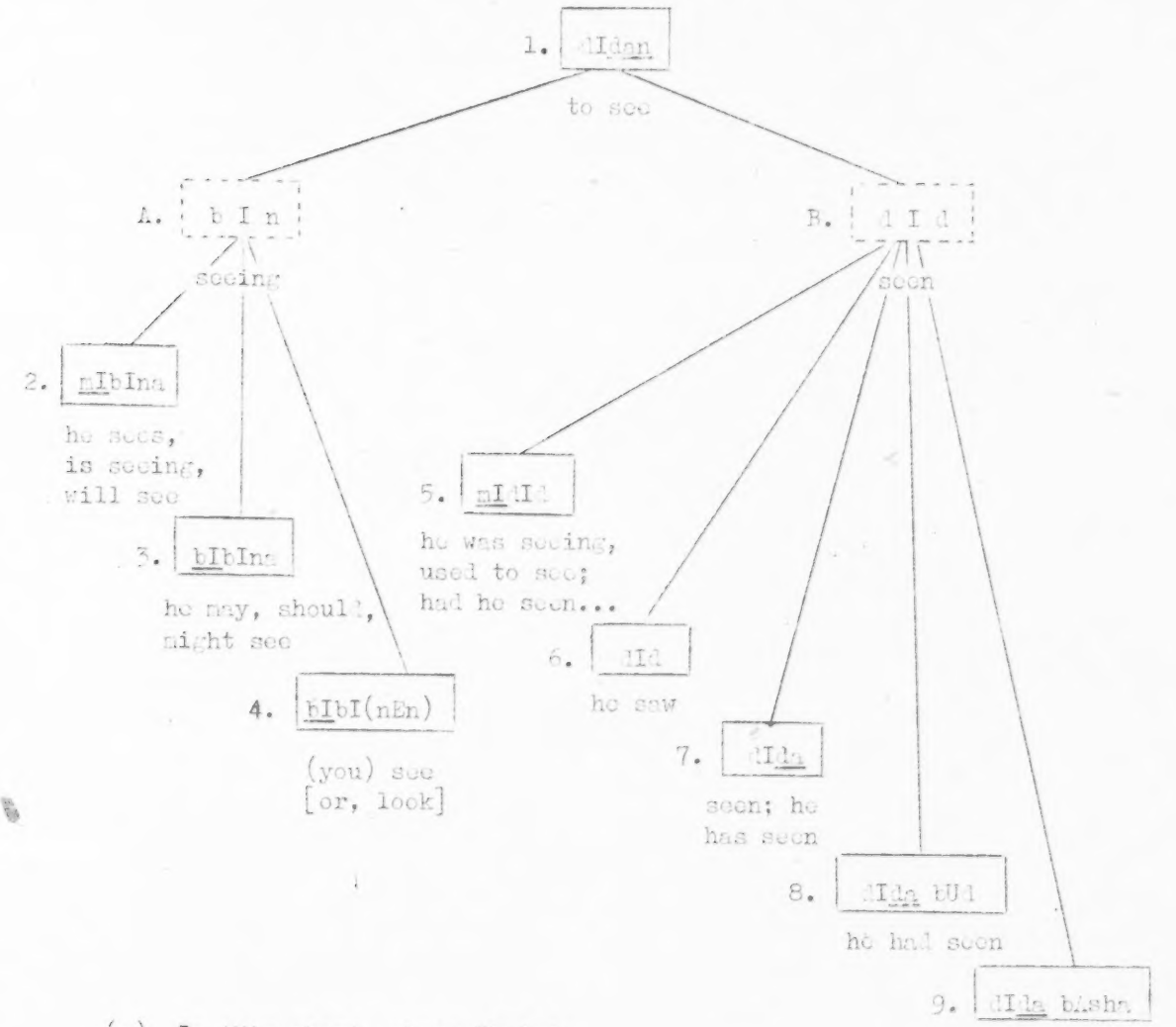
nE, pEchkÅrI na mEkunum — No, I won't give you an injection.

pEchkÅrI baret Ech fÅida na mEkuna — An injection won't do you any good.

jÅn O kÅlÅeta pÅk negÅ kO ke marIz nashI — Keep your body and clothing clean so you don't get sick.

jÁneshn bushOi O kÁlÁ. e pÁkeshn pOshÁn'a Inja byÁr ke dawÁ bezarEn	Wash him/her and put clean clothes on him/her; then bring him/her here for medicine.
ar rOz bare shushtan e zakhmÁet byÁ	Come every day for dressings [lit., for cleaning of your wounds].
zakhmÁeta dest nazan	Don't touch your sores.
Irn hIgI	Hold this.
Ush kO ke dawÁet chapa nashn	Be careful that your medicine doesn't spill [lit., turn over].
I chIzÁ e cherk O chatala busOzÁn	Burn these dirty things.
pÁeta bare nIm sÁt da aw-e-garm bÁn	Soak your foot/leg in warm water for half an hour.
Ale bas as	That's enough now.
az I gUlI rOze chÁr dafa yag yag dÁna bukhO--yag dÁna sOb, yakI chÁsht, yakI shÁm O yakI da wakht e khao	Take one of these tablets four times a day--in the morning, at noon, in the evening and at bedtime.
az I dawÁ rOze chÁr dafa yak yak qÁshuq e fernI-khOrI betesh	Give him/her one teaspoon of this medicine four times a day.
az I gUlI ar sOb yag dÁna bukhO	Take one of these tablets every morning.
az dawÁ-furOsh pursÁn kO	Ask the pharmacist.
khalÁs shud	That's all [lit., It's finished].
Ale rukhsat astI	You can go home now [lit., You are "free," excused now].

§ 43 The Dari verb system (colloquial). [Cf. pp. 336-337 in CD.]



(a) In this chart, where "he" is shown "she"--and often "it", depending on the verb--is also possible.

(b) Each verb has two main "stems," "roots" or "forms" (shown above in broken boxes): A - one which shows action as incomplete, i.e., in progress or contemplated at some time or other; and B - one which shows action as complete or in some way finished. All verb forms derive from one or the other of these two "stems."

(c) The only forms taught in this course are # 1 (§ 7-d), # 2 (§ 7, § 11, § 20), # 4 (§ 33) and # 6 (§ 27)--although one or two examples of # 3 and # 7 are included in the medical sentences (without explanation).

§ 44 Summary of verbs taught in this course. [Cf. pp. 336-345 in CD.]

Grammatical name	Infinitive	Simple past	Simple present, present progressive, future	Imperative Sing.	Imperative Plur.
# in chart § 43	# 1	# 7	# 2	# 4	# 4
§§ in the course	§ 7-1	§ 27	§§ 7, 11, 20	§ 33	§ 33
Translation	to _____	he/she _____(ed)	he/she ____s, is _____ing, will _____	_____ (it)	
1. fall	aftAdan	aftad	mefta		
2. come	Anadan	Amad	myAya	byA	byAEn
3. bring	Awurdan	Awurd	myArra	byAr	byArEn
4. take away, carry	bOrdan	bOrd	mEbara	bubar	bubarEn
* 5. be	bUdan	bUd	as [nEbAsha]	bAsh	bAshEn
6. give	dAdan	dAd	mEta	bEto	bEtEn
* 7. have	dAshtan	dAsht	dAra [nE dAshta bAsha]		
8. see, look	dIdan	dId	mIbIna	bIbI	bIbInEn
9. know, understand	fAmIdan	fAmId	mEfAna		
10. turn	gashtan	gasht	mEgarda	begard	begardEn
11. take, grab	greftan	greft	mIglra	bIgI	bIglrEn
12. say, ask, tell	guftan	guft	mEga	bugO	bugOEn
13. do, make ___	kadan	kad	mEkuna	[bu]kO	[bu]kunEn
14. pull, draw	kashIdan	kashId	mEkasha	bekash	bekashEn
15. arise, get up	khEstan	khEst	mEkhEza	bekhe	bekhEzEn

Grammatical name	Infinitive	Simple past	Simple present, present progressive, future	Imperative Sing.	Imperative Plur.
# in chart § 43	# 1	# 7	# 2	# 4	# 4
§§ in the course	§ 7-4	§ 27	§§ 7, 11, 20	§ 33	§ 33
Translation	to _____	he/she _____(ed)	he/she ____s, is _____ing, will _____	..... (it)	
16. consume (= eat, drink, take	khOrdan	khOrd	pEkhura	bukhO	bukhurEn
*17. put, let	mAndan	mAnd	pEmAna	bAn	bAnEn
18. throw	partAftan		pEparta	partO	partEn
19. go, leave	raftan	raft	pEra	burO	burEn
20. break, get broken	shekestan	shekest	peshkena		
21. sit, live	**sheshtan**	**shesht**	**mIshIna**	**bIshI**	**bIshInEn**
***22. become**	**shudan**	**shud**	**mEsha**	**shO**	**shawEn**
23. wash	**shushtan**	**shusht**	**mEshOya**	**bushOi**	**bushOEn**
24. burn, set fire to	**sOkhtAndan**	**sOkhtAnd**	**mEsOzAna**	**busOzAn**	**busOzAnEn**
25. be able, can	tAnestan	tAnest	nEtAna		
26. hit, beat	zadan	zad	nEzana	bezan	bezanEn

(a) With the exception of those marked with *, most verbs are regular in formation. Blanks are left where forms are not likely to occur.

(b) "It" (as well as "he/she") is a possible translation with some verbs.

(c) Verbs shown in [ ] are alternate forms which occasionally are used.

(d) When imperatives occur in the negative, the na- is usually substituted for the b- syllable. So, bete (give), nate (don't give). The exceptions (*) form their negatives thus: nabAsh (don't be), nanAn (don't put) and nashO (don't become); and similarly with plurals.